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Simplification of Arabic Preparatory Classes Through an Intensive Learning in Higher Education

تبسيط الصفوف التحضيرية للغة العربية من خلال دورة مكثفة في التعليم العالي

Slamet Riyadi, Rozaanah
STAI Deli Serdang, Indonesia

ABSTRACT

Purpose: This study seeks to describe an intensive Arabic learning model that has been tested at As-Sunnah Islamic College for three months with the same success rate as one- to two-year language preparation courses for university students. **Design/ methods/approach:** this research uses a qualitative naturalistic approach where the research is carried out naturally following the program implemented in the field without manipulating the existing variables. Furthermore, the data is described and compared objectively with data from existing language preparation programs. **Findings**: The Intensive Course, also known as *Daurah Mukatssafah*, consists of two primary activities. First, intensively study the Arabic book *Baina Yadaik*, beginning with volume 1 and ending with volume 6, in classes led by multiple lecturers per class. Second, language proficiency utilizes an immersion model outside of the classroom. The results demonstrated a considerable increase in students' Arabic proficiency, equivalent to one year's worth of learning in the Language Preparation Course.

KEYWORDS:
Arabic, intensive learning, language immersion, Daurah Mukatssafah

الملخص

إتقان الكفاءة في اللغة العربية هو الأساس الأساسي للطلاب الذين كانوا يأخذون برامج دراسية في الجامعات التي تستخدم اللغة العربية كلغة التدريس ، سواء في الدول العربية أو خارج الدول العربية. وفي الوقت نفسه، ليس لدى جميع الطلاب ما يكفي من اللغة العربية الأساسية كسلوك دخول لفهم المواد المقدمة في الفصل. كحل ، توفر العديد من مؤسسات التعليم العالي برامج إعداد اللغة للطلاب ، ولكن يجب إكمالها في غضون سنة إلى سنتين. يعتقد أن نموذج التعلم المكثف الذي تم

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Correspondence:
Name of Correspondence: Slamet Riyadi
Email: slametriyadi@assunnah.ac.id

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تنفيذه لمدة ثلاثة أشهر في جامعة السنة الإسلامية ديلي سردانج، إندونيسيا كبرنامج تجريبي قادر على استبدال برنامج إعداد اللغة بنتائج فعالة بنفس القدر. يستخدم هذا البحث نهجا طبيعيا نوعيا حيث يتم إجراء البحث بشكل طبيعي بعد البرنامج المنفذ في هذا المجال دون التلاعب بالمتغيرات الحالية. علاوة على ذلك ، يتم وصف البيانات ومقارنتها بموضوعية مع البيانات من برامج إعداد اللغة الحالية. يتم تنفيذ دورة المقصف في الأنشطتين الرئيسيتين. أولا ، تعلم الكتاب العربي بينا ياديك الذي يبدأ من المجلد الأول إلى المجلد السادس، بشكل مكثف في الفصول التي يسترشد بها العديد من المحاضرين في كل فصل. ثانيا ، يستخدم إتقان اللغة نموذج الانغماس اللغوي خارج الفصل الدراسي. وجدت النتائج زيادة كبيرة في إتقان الطلاب للغة العربية ، أي ما يعادل نتائج التعلم لمدة سنة واحدة في فصول إعداد اللغة.

الكلمات المفتاحية: اللغة العربية، التعلم المكثف، الانغماس في اللغة

1. Introduction

Arabic is one of the five most spoken languages in the world. Arabic is a sacred language attached to the teachings of Islam and developed along with the development of Islam.[1] Arabic is a fundamental competency that must be possessed, especially by non-Arabic students who study in most Middle Eastern countries.[2] Several universities in other countries, such as Scandinavia, [3] Malaysia, [4] Brunei,[5] and Indonesia, also apply the same language learning system as in Arab countries.[6] One of them is College of Islamic Studies or Sekolah Tinggi Agama Islam (STAI) As-sunnah, Deli Serdang.

The curriculum implemented at STAI As-Sunnah requires that almost all courses use Arabic as the language of instruction. Moreover, sharia courses do use

[1] Paul Lunde and Justin Wintle, *A Dictionary of Arabic and Islamic Proverbs* (Routledge, 2019).
[2] Keith M Graham, Zohreh R Eslami, and Sara Hillman, 'From English as the Medium to English as a Medium: Perspectives of EMI Students in Qatar', *System* 99 (2021): 102508, https://doi.org/https://doi.org/10.1016/j.system.2021.102508.
[3] Raees Calafato, 'Learning Arabic in Scandinavia: Motivation, Metacognition, and Autonomy', *Lingua* 246 (2020): 102943, https://doi.org/https://doi.org/10.1016/j.lingua.2020.102943.
[4] Majdi Haji Ibrahim and Akmal Khuzairy Abd Rahman, 'Teaching of Arabic in Malaysia', *Intellectual Discourse* 26, no. 1 (2018): 189–206.
[5] Adil Elshiekh Abdalla and Hajah Nur Hayati Haji Abas, 'The Code Switching in Communication Among Arabic Speakers at the Sultan Sharif Ali Islamic University in Brunei: An Exploratory Study/ التحول اللغوي في التواصل بين متحدثي اللغة العربية في جامعة السلطان الشريف علي الإسلامية في بروناي: دراسة استطلاعية', *Al-Arabi: Journal of Teaching Arabic as a Foreign Language* 4, no. 2 (2020): 259–76.
[6] Bulkisah Bulkisah, 'Pembelajaran Bahasa Arab Pada Perguruan Tinggi Agama Islam Di Indonesia', *Jurnal Ilmiah Didaktika: Media Ilmiah Pendidikan Dan Pengajaran* 12, no. 2 (2012).

Arabic reference sources. STAI As-sunnah is also one of the few private Islamic tertiary institutions which require all students and female students to live in dormitories. Living in dormitories aims to obtain more optimal learning and good mastery of the Arabic language. Supported by teaching staff active in Arabic, most of them are Institute of Islamic and Arabic Sciences (LIPIA) Indonesia graduates, LIPIA is the official branch of Imam Muhammad bin Saud Islamic University in Riyadh, Saudi Arabia.

Previously, the acceptance of new students at STAI As-Sunnah was through the test route and the language preparation program. The test track is usually more stringent, and almost no students with a general education background pass this route. Most of them are students from Madrasah Aliyah and Islamic Boarding Schools who already have a basis in Arabic. For prospective students who do not pass, there is still the opportunity to go through a language preparation class for one year. This program is non-formal but still gets the same facilities as undergraduate students. After completing the language preparation class, prospective students can continue and choose one of the undergraduate programs or finish. Some have chosen to finish with STAI As-Sunnah and continue their studies abroad, such as in Medina, Egypt, and other Middle Eastern countries. However, most of them continued with the available undergraduate study programs, namely Arabic Language Education and Islamic Broadcasting Communications.

New challenges emerged after opening three new study programs: Islamic Religious Education, Sharia Economic Law, and Islamic Counseling Guidance. The enrollment of new students for these three study programs is relatively small due to many factors. The main thing is that they are "new" and do not yet have a reputation in the eyes of the public. This reason makes the ideal registration target through the ideal selection process so far not yield the desired results. Therefore it was decided to lower the standards for new student admissions in these 3 study programs. One striking thing is the decline in Arabic language competency standards.

Nevertheless, STAI As-sunnah remains consistent with lectures using the Arabic language of instruction. This also applies to the three new study programs, which in theory, require that they only accept students who already have sufficient Arabic competence, at least passively. By lowering the standards, it is clear that many new students will still be accepted even though they do not have the minimum competency.

Language difficulties lie in linguistic and non-linguistic factors. Linguistic factors include problems in phonology, such as a lack of experience listening to Arabic sounds and native pronunciations, and in semantics, such as a limited vocabulary, which ultimately affects comprehension. Difficulty listening and

speaking results from low comprehension[7], lack of practice, and low exposure to listening and speaking Arabic. Meanwhile, non-linguistic factors include low self-confidence and exposure to the target language[8]. Based on the opinions above, the best effort to improve Arabic competence is to provide students with as much experience in Arabic as possible. Both in *istima', kalam, qiraah, and kitabah.*[9]. This can be done by immersing or known as language immersion for new students who do not yet have entry behavior in Arabic.

The discussion about intensive Arabic language learning is not a new study. Almost all Islamic higher institutions, public and private, have applied it to new students as a basis and preparation for Arabic materials they will encounter later. In this literature review, the authors will limit research from the 2018-2022 range.

Such as research conducted by Roviin. Arabic Language Education Study Program, IAIN Salatiga, Central Java, Indonesia, regarding the management of intensive Arabic language courses: a study on the *mustaqilli* method. This research focuses on discussing the management of learning Arabic with an independent and active method called *mustaqilli* which is carried out online. Prioritizing students to practice formulating Arabic sentence patterns in all language skills actively. The results in a relatively short time will be able to achieve the target of learning Arabic for all skills[10]. However, this activity is carried out online, unlike at STAI As-Sunnah, which places all students in the dormitory so that all activities can be carried out in person.

Furthermore, Rahmad Arif Setiawan and Fajar Syah Alam's research on intensive Arabic language learning was carried out at Darussalam Gontor University by placing female students in dormitories for two months. It was explained that the results also showed an increase in the four maharahs, namely istima', kalam, qiraah, and kitabah[11].

Wardatul Munawaroh also writes about the *Nadzariyah Alwahdah* Arabic language learning system implemented by the Al Jihad Student Islamic Boarding School (PPM) in Surabaya. This research focuses on improving students' ability to read the yellow book[12].

Irsal Amin studied using Baina Yadaik's Al-Arabiyah in the Intensive

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[7] Sri Ratnawati, ‘Faktor Penyebab Kesulitan Belajar’, *Pedagogi: Jurnal Penelitian Pendidikan* 4, no. 2 (2017).

[8] Maman Abdurahman, Rahman Rahman, and Ely Sa’diah, ‘Teaching Arabic in the Dormitory of Ma’had Jami’i of State Islamic University in Bandung: Toward a Total Immersion’, *EDUCARE* 10, no. 2 (2018).

[9] ريهان عبد المحسن محمد منصور و ريهان, ‘دور الانغماس اللغوي في تعليم اللغة العربية للناطقين بغيرها’, حولية كلية اللغة العربية بجرجا 25, no. 7 (2021): 71–81.

[10] Roviin Roviin, ‘Manajemen Program Kursus Intensif Bahasa Arab: Studi Pada Metode Mustaqilli’, *AL-TANZIM: Jurnal Manajemen Pendidikan Islam* 4, no. 2 (2020): 236–46.

[11] Rahmad Arif Setiawan Fajar Syah Alam, ‘Implementasi Program Pemantapan Bahasa Arab Dan Shahsiah Mahasiswa Istanbul Sabahattin Zaim Universitesi (Izu) Tahun 2019’, *Prosiding Konferensi Nasional Bahasa Arab* 5, no. 5 (2019): 191–98.

[12] Wardatul Munawaroh, ‘Penerapan Sistem Nadzariyah Al Wahdah Pada Program Intensif Bahasa Arab Di Pondok Pesantren Mahasiswa Al Jihad Surabaya’, *DAR EL-ILMI: Jurnal Studi Keagamaan, Pendidikan Dan Humaniora* 7, no. 2 (2020): 17–32.

Language Learning Program at the Padang Sidimpuan IAIN Language Development Center. Researchers focused on using Baina Yadaik's Al-Arabiyah as a textbook in the Intensive Program implemented at IAIN Padang Sidimpuan, North Sumatra. The learning outcomes were well implemented and measurable[13].

Furthermore, Irsal Amin, et al. continued their research to find out the development of the Arabic language learning model at the Padangsidimpuan IAIN Language Development Center and students' perceptions of the model. It was found that the Arabic language learning model used was the Contextual Teaching and Learning (CTL) model with the direct method. Students' perceptions of the application of the learning model are still in the good category. Because after the learning process most of them stated that it was interesting, even though they still hoped for better development in the aspect of the method that had been applied[14].

Warnis, et al. researched to identify appropriate policies to improve the management of the Intensive Arabic Language program, to develop Arabic language competency standards based on an analysis of the actual conditions of the central and supporting components of the program, and to formulate standards to improve the quality of the Intensive Arabic Program at UIN Imam Bonjol, Padang. The study results indicate that a comprehensive evaluation needs to be carried out concerning the evaluation of inputs, processes, outputs, and impacts to improve the quality of the Arabic language as an institutional brand[15].

Meanwhile, in the field of Arabic language mastery technology, Carlo H. Godoy Jr. recently also researched "Augmented Reality for Foreign Language Education. Augmented Reality", namely technology that obtains real-time integration of digital content created by computers with the real world. Although still in a simple form, this research has succeeded in integrating Arabic language content in cyberspace into a real environment through AR[16].

Each of the studies above discusses learning Arabic intensively for students with different perspectives and goals. Some of these studies also combine the learning process in class and outside, as carried out by STAI As. -Sunnah. However, very few still carry out language immersion to support language proficiency for students. This aspect is of particular concern in the implementation of intensive learning at STAI As-Sunnah. All parties, from students in semesters 3, 5, and 7, are involved as role models, language institutions, lecturers, and even the security department permit the hostel entry and exit. Intensive learning is carried out but

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[13] Irsal Amin, 'Buku Al-Arabiyah Baina Yadaik Pada Program Intensif Language Learning Pusat Pengembangan Bahasa IAIN Padangsidimpuan', *Tazkir: Jurnal Penelitian Ilmu-Ilmu Sosial Dan Keislaman* 7, no. 1 (2021): 61–74.

[14] Irsal Amin et al., 'Student Perception of the Development of Arabic Learning Model in Intensive Learning Program at IAIN Padangsidimpuan Language Development Center', *Lisanan Arabiya: Jurnal Pendidikan Bahasa Arab* 6, no. 1 (2022): 69–86.

[15] Warnis Warnis et al., 'Arabic Language as the Icon of Islamic Higher Education: A Study of the Implementation of Arabic Intensive Program', *Tarbiya: Journal Of Education In Muslim Society* 6 (2019): 102–15.

[16] Carlo H Godoy Jr, 'Augmented Reality for Education: A Review', *ArXiv Preprint ArXiv:2109.02386*, 2021.

still pays attention to students' psychological factors. It can be seen from implementing entertainment activities on holidays, but it still uses Arabic as its basis. From here, the authors formulate this study on two main focuses: How is the Daurah Mukatssafah process carried out? And how did it go?

2. Methods

This research uses a qualitative naturalistic approach. In this case, the research is carried out naturally without manipulating the existing variables. More specifically, this research uses an embedded case study design model or a case study focusing on process and outcome[17]. This approach was chosen so that the data obtained on implementing *Daurah Mukatssafah* at STAI As-Sunnah, Deli Serdang, was objective and free from bias. Observations, interviews, and documentation are used to gather data regarding implementing Intensive Arabic at STAI As-sunnah, then stitched with triangulation to ensure its validity[18].

Furthermore, data analysis is carried out interactively and continuously until complete so that the data is saturated. This analysis consists of 3 main things: Data Reduction, Data Presentation, and Drawing Conclusions/Verification of reduced data, then presented in a descriptive form[19]. With an approach like this, the presence of researchers directly to obtain data from the original source is needed to validate the data[20]. The intended process focuses on how to implement intensive Arabic language learning at STAI As-Sunnah, Deli Serdang, and the external focus is the results of Daurah Mukatssafah at STAI As-Sunnah, Deli Serdang.

3. Results and Discussion

Several terms are related to each other and related to the program, namely Strategy, Program, Method, Teaching Technique/Style, and Learning Model. Strategy is a set of general plans drawn up to develop the educational process, usually made for an extended period; it can be for several years. Alternatively, it can also be said that a broad (long-term) plan consists of steps built from different theoretical frameworks to be applied in the learning field[21]. *Tasdin Tahrim* explained that strategy is an incremental and continuous action carried out based on the point of view of what customers expect in the future[22]. *Tahrim* further divides strategy into two general forms: direct and indirect. Directly oriented to educators, not directly oriented to students [23]. If referring to this understanding, it is the indirect

[17] Roland W Scholz and Olaf Tietje, *Embedded Case Study Methods: Integrating Quantitative and Qualitative Knowledge* (Sage, 2002).
[18] Bachtiar S Bachri, 'Meyakinkan Validitas Data Melalui Triangulasi Pada Penelitian Kualitatif', *Jurnal Teknologi Pendidikan* 10, no. 1 (2010): 46–62.
[19] Matthew B Miles and A Michael Huberman, *Qualitative Data Analysis: An Expanded Sourcebook* (sage, 1994).
[20] Suharsimi Arikunto, 'Prosedur Penelitian Suatu Pendekatan Praktik', 2019.
[21] سعد زاير و د. سماء تركى ,إتجاهات حديثة في تدريس اللغة العربية (عمان – الأردن: الدار المنهجية للنشر والتوزيع, 2015)
[22] Tasdin Tahrim et al., 'Pengembangan Model Dan Strategi Pembelajaran Bahasa Indonesia', 2021.
[23] Tahrim et al.

strategy used by STAI As-Sunnah in overcoming the problem of the lack of Arabic language competency for new students. However, the strategy is still in a contextual form. It requires other components to be able to run it, one of which is the program.

The program is a series of activities organized and planned for a subject to achieve educational goals carried out by educators in learning. The program is also defined as an integrated system that contains learning content. In which knowledge (what is to be taught), (how) is regulated, the process, what skills students want to achieve, experiences, activities, and teaching strategies directed at developing knowledge. Moreover, scientific thinking skills among students aim to increase their achievement and ability to find the right solution to the problems they face[24]. As previously explained, the program implemented by STAI As-sunnah is *Daurah Mukatssafah*. In building a learning program, appropriate methods and techniques are needed to achieve learning objectives optimally.

The method is a set of procedures and activities carried out by educators in the classroom to carry out the syllabus and convey material and learning experiences to students to achieve learning goals[25]. While technique, according to Sanjaya, is the way someone does in implements a specific method [26]. Alternatively, it can be interpreted as a teaching style owned by every educator and is not the same from one educator to another. These two things are more applicable than strategies and programs.

Meanwhile, the model is a conceptual framework that describes systematic (regular) procedures in organizing learning activities (experiences) to achieve learning goals[27]. In other words, the learning model is the design of learning activities that aim to implement teaching and learning activities well and be attractive, easy to understand, and by the planned sequence. And the learning model has a broader meaning than all the terms discussed previously.

Implementation of Daurah Mukatssafah

The strategy used by STAI As-Sunnah in overcoming the gap between ideal language skills and the consequences of accepting new students without a language preparation pathway is maximizing Arabic language mastery for new students. While the program implemented is Daurah Mukatssafah for three months or called *Daurah Mukatsstafah*. It is suspected that the *Mukatsafah* cycle program can achieve the ideal standard of Arabic language proficiency.

In practice, this program can be grouped into two main activities:

1. *Daurah Mukatssafah* in class

[24] إتجاهات حديثة في تدريس اللغة العربية, سعد زاير و د. سماء تركى.

[25] سعد زاير و د. سماء تركى.

[26] Wina Sanjaya, *Strategi Pembelajaran Berorientasi Standar Proses Pendidikan* (Jakarta: Kencana, 2009).

[27] Shilphy A Octavia, *Model-Model Pembelajaran* (Deepublish, 2020).

Learning in class starts from 05.30 to 06.30 in the morning. At 07.30, learning continued following the regular lecture schedule until 13.30. The next session starts from 16.00 to 17.00. Then resume at 20.00-21.00. This learning takes place *mutasalsil* (relay and continuous), involving 4-6 teaching staff in each class alternately every day for three months. The textbook used is the book Arabiyyah Baina Yadaik written by Dr. Abdurrahman bin Ibrahim Al-Fauzan, et al. with the target of completing books 1-3. Each book consists of 2 volumes, so three books mean six volumes. This target is usually achieved within at least one year.

No	**Time**	**Activity**	**Description**
1	05.30-06.30	ABY	participants
2	06.30-08.30	Bath-breakfast	All students
3	08.30-12.30	ABY	Follow the regular class schedule
4	12.30-14.30	Rest-prayer-eat	All students
5	14.30-15.40	ABY	participants
6	16.00-17.00	ABY	participants
7	17.00-20.00	Rest-prayer-eat	All students
8	20.00-21.00	ABY	participants

Table 1: Daurah Mukatssafah Schedule in class

* ABY = Arabiyyah Baina Yadaik

Several methods are used in learning Arabic in class, such as *sam'iyyah syafahiyah* or audio-lingual, *ittishaliyah* or communicative methods, qiraah, intiqaiyyah or eclectic, and other relevant methods. However, the focus is on the "mubasyarah method" or the direct method as a basis for using other methods.[28] In its use, *the mubasyarah* method avoids using the mother tongue, so students must communicate directly and intensively using the target language. Even as much as possible, think using the target language's mindset (read; culture), namely Arabic[29]. This method is considered suitable for the entry behavior that new students want to achieve. They are namely strengthening the ability of *istima'* (Listening) and *kalam* (speaking), so that in lectures later, they already have "tools" that are ready to accept the material to be taught.

[28] عبد الرحمن إبراهيم الفوزان, إضاءات لمعلمي اللغة العربية لغير الناطقين بها (الرياض: العبية للجميع, 1431).

[29] رملة حمدة, 'أثار تطبيق عن طريقة مباشرة على قدرة الطلاب في نطق الكلام اللغة العربية في معهد الحديثة بمعهد دار السلام كونتور', and فيفي فرفة لين in *International Conference of Students on Arabic Language*, vol. 1, 2022, 41–53.

In using the *mubasyarah* method, lecturers use several techniques to support the success of learning, including: in the early stages, demonstrating with movements to explain words that are difficult for students to understand, mentioning equivalent words or even opposite words, or pointing directly to objects existing thing. In the advanced stages, these techniques are developed to become more complicated. This technique follows the scaffolding theory initiated by Vygotsky[30] and *mubasyarah* methods done to trigger students to think in Arabic, for example: by mentioning words related to words that are not understood, (أسرة: أب–أم–أولاد), mentioning the roots of words or words from which the words are not understood (مطعم: طعم), or explain the meaning of these words in long sentences.



Figure 1: Daurah Mukatssafah in class

2. Arabic mastery program uses the Language Immersion model outside the classroom.

Roy Lyster, in his article entitled "Negotiation in immersion teacher–student interaction program Immersion", explains that Immersion in question is a second language teaching program, where the language being learned is also used as a medium in teaching other subjects. Like mathematics, social sciences, etc. Arabic as a foreign language is studied and used as a language of communication within the school environment outside of study hours[31]. Meanwhile, according to Jack Brondum and Nancy Stenson, Immersion can be divided into several types: 1) total (complete) immersion, 2) partial immersion,

[30] Rob Wass, Tony Harland, and Alison Mercer, 'Scaffolding Critical Thinking in the Zone of Proximal Development', *Higher Education Research & Development* 30, no. 3 (2011): 317–28.

[31] Roy Lyster, 'Negotiation in Immersion Teacher–Student Interaction', *International Journal of Educational Research* 37, no. 3 (2002): 237–53, https://doi.org/https://doi.org/10.1016/S0883-0355(03)00003-X.

3) dual immersion, and 4) two-way immersion[32].

Meanwhile, the Immersion at STAI As-Sunnah involves students fully in an Arabic-speaking environment, hoping they can reflexively practice what they have learned in class. Like the language environment, students must use Arabic in their daily interactions. For new students, a room is provided that joins more senior students, semesters 3, 5, and 7, usually a maximum of 6-8 people in 1 room, so they have a role model in language.

Since the beginning of entering, new students have been encouraged to use Arabic as much as possible for the first three months. Then it becomes mandatory and subject to sanctions for those who violate it. The sanctions include punishments that increase their language skills, such as: Writing 50 new *mufradats*, or writing one page of the Quran. The writing was submitted to the language institute, which is part of the *munazzhamah at-thalabah* formed by students under the guidance of representatives of 3 student affairs. If the punishment is not carried out, it will impact permits to go home/leave the dormitory environment. Each student is given rations to go home one time in 1 month. Even this quota has a limit of 40 students every week, meaning that on holidays even though the environment community speaks STAI As-Sunnah, it still exists, and the maximum is only reduced by 40 people every Friday holiday.

Language immersion as a way of learning a second language should also fill in things of interest to the learner with activities in the target language. This is in line with what STAI As-Sunnah does for new students during breaks or on holidays. These activities include:

1. *Ilqa' al-kalimat*, each student is given a schedule to convey some useful information, which can be in the form of hadiths, interpretations, views of the clergy, or the principles of sharia law delivered in Arabic. Especially for new students, they are directed to read fragments of the book of *Syarah Riyadhus Shalihin*, which are also mutasalsil after each evening prayer in congregation at the Imam As-syafii STAI As-sunnah mosque. For other schedules after finishing the congregational prayers, such as dawn, noon, asr, and evening, students in semesters 3, 5, and 7 will fill in information that is not determined/free, in Arabic. All students, including new students are required to listen to this sentence *ilqa'* before leaving the mosque.

[32] Jack Brondum and Nancy Stenson, 'Types of Immersion Education: An Introduction', *The ACIE Newsletter* 1, no. 2 (1998).



Figure 2: *Ilqa al-Kalimat*

2. Every Thursday night, entertainment activities such as *musyahadah aflaam cartooniyyah* or watching Arabic cartoon films are held. Apart from the goal being entertainment for students, it is also expected to be able to train their language competencies. Alternatively, *musyahadah munazharah ilmiyyah* or Arabic scientific debates carried out in semesters 3, 5, and 7. These debates are usually carried out by two groups of students with topics determined by *qism nasyath* formed by students and directly guided by Sheikh Ali al-Makkiy, a native speaker assigned to STAI As-sunnah.



Figure 3: Musyahadah

Then a simple test was carried out to see the results of the Intensive activity with unstructured interviews in Arabic. Besides that, observations of student responses to learning activities after three months were also carried out repeatedly to ensure an increase in the Arabic language skills

of students participating in the Intensive program. As predicted, there was an even and significant increase in students' maharat lughawiyah compared to when they first joined the Intensive program.

By listening, watching, and practicing a lot, students seem immersed in the target language, Arabic. So that after three months, their language skills, both *istima'*, *kalam, qiraah*, and *kitabah*, develop rapidly. In comparison, the previous batch who entered during Covid-19 and were forced to study online generally did not have better language reflexes than new students with 3 months of *daurah mukatsafah* results. However, compared to students in semesters 5 and 7, the language competence of students from the 3-month intensive results is still far behind. This is inseparable from the level of education and the factor of study duration, which is also much more in semesters 5 and 7.

4. Conclusions

The process of learning intensive Arabic (*daurah mukatssafah*) is carried out in 2 main activities. First, intensive learning using the Arabic book Baina Yadaik volumes 1-6 on an ongoing basis in the classroom. Learning in this class is taught by several lecturers in each class. Second, learning with language immersion patterns that are carried out outside the classroom. By condensing Arabic material through an Intensive program (daurah mukatssafah) for three months, it was found that there was a significant increase in the participants' Arabic proficiency. When compared, this ability is equivalent to the results of learning one year in the Language Preparation Class.

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